

The Guide to Holiness.

APRIL, 1860.

EDITORIAL PAPERS.

THE REVIVAL—ITS AMERICAN FEATURES.

The gracious wave of divine influence which God rolled upon the American continent during the winter of 1857 and 1858, brought a precious treasure of permanent spiritual fruit. We doubt whether any former work of grace left so large a per cent. of true conversions among its professed subjects. Some have been choked by the deceitfulness of riches and the cares of the world,—a few, not having much depth of earth, have soon withered away, and from the minds of others the devil has stolen the words of eternal life. But it has left a glorious host of new recruits on their way to heaven.

One of its most cheering results is, that *since it commenced, a deeper interest has been felt among God's people, of every denomination, on the subject of holiness.* The GUIDE has largely increased its circulation during this time, under unprecedented commercial and other hindrances. Similar publications have been begun and are spreading like precious truths. Works of permanent value have been recently issued, directing believers to a deeper spiritual life. A recent work from Prof. Phelps of Andover, the "Higher Life" of Mr. Boardman, and "The Way to Heaven," noticed in this number of the GUIDE, are examples of these. All such recent publications do not *fully* express what we deem to be the Bible teaching on the doctrine of a pure heart. But we rejoice that the subject is discussed. We are truly thankful that men of marked ability and learning, do not ignore the subject. Such have held up a high standard of holiness, and urged its immediate acceptance by the church. In some cases they have failed only in not adopting the most scriptural presentation. We verily believe that since the revival of religion in this country of two years ago, the doctrine of *entire holiness* has been the subject of more discussion in the religious social circle, the conference meeting, and the pulpit, than ever before. Still better, the witnesses of "perfect love" have been greatly multiplied. It is not as much as formerly the doctrine of a denomination. In an increased and an increasing degree, "sanctification from all sin" is the acknowledged truth of all the people of God. This we believe to be a part of the fruit of the revival. To this mainly may be attributed the large proportion of genuine converts now remaining in the churches. Wesley never uttered a wiser sentiment than when he said, that "where Christian perfection is preached the work of God

continues to go on." It is *the salt* of the church, to preserve it from corruption. It is the light, too, of God's people, to keep them from error, that in them may be no darkness at all.

And as holiness continues to spread, conversions are reported from every section. Our correspondent, Rev. J. Hartwell, writing from Charlotteville, New York, under date of Feb. 15, says:—

"I doubtless should make mention of the work of God in these parts. At Summit, over *two hundred* have recently been converted; and at Richmondville, only four miles distant, nearly the same number. And at Charlotteville, five miles from Summit, a similar work is in progress. I have not been able to visit this last-named place since about the time that the "showers of blessings" were beginning to fall, but judge from report that the revival there fully equals those in the other two places named. Before it commenced in the village and country, very nearly all the students in the N. Y. Conference Seminary in that place were converted,—*three* of the professors in one evening. So that all the professors are now pious, and a better religious state I have never seen in an institution of learning. Within eight weeks past, nearly *eight hundred* souls have been converted within eight miles of this place. I am scattering the GUIDE here as extensively as possible, hoping thereby to contribute to the *permanency* of this blessed work."

We could extend greatly this paper by the insertion of similar accounts.

While these renewing and cleansing graces of the Spirit are in progress, the important work of *educating* the church is going forward on a broad basis and with great rapidity. We do not now refer to intellectual training, though that is an indirect consequence of divine grace on the heart. All holy persons have much to learn from God's providence, from the continued study of his word, from labor in Christ's cause, and from the instructions of their fellow Christians. They thereby enlarge their views of duty, and increase their capacity for usefulness. Doubtless much remains to be done, but the revival has given the spiritual education of Christians a glorious impulse.

Turning from the revival in our own country, it is instructive and encouraging to study it in

ITS EUROPEAN ASPECT.

Our readers have been kept well informed of the progress of the work of God under the labors of our beloved Christian friends, Dr. and Mrs. Palmer. It will be seen by the letters in the present number of the GUIDE, that in Scotland, as in Ireland and England, the Lord causeth them to triumph. We gather from the "Revival Record" of January 14, accounts of the progress of the work under other instrumentalities. The "United Prayer Meeting" in Glasgow, "to pray for the outpouring of the Holy Ghost upon all the earth," was attended by excellent results. In a meeting held by the city missionary, "Old and young men, with moistened eyes, were upon their knees, groaning out their feelings, while young women were seen in small praying companies, pouring out their hearts in different parts of the hall." A little girl from the country accidentally dropped into the same meeting, and was brought

into the liberty of God's people. *In Edinburgh*, "a very wonderful work has commenced, including among its subjects some of the most openly vile. *In London*, St. Paul's, Westminster Abbey, Exeter Hall, Store Street, and the Garrick, Victoria, and Saddler's Wells Theatres, were open on Sabbath evening for public worship. The attendance was very large at all these places. *In Wales*, "The revival is the principal subject of conversation in the markets and fairs, and scarcely a letter passes through the post which does not contain something concerning it. In most localities this is the all-absorbing subject." Prof. and Mrs. Finney are at Bolton, where their labors are being greatly blessed, and they are gathering about them the co-operation and influence of ministers and laymen of all denominations of evangelical Christians. *In Ireland*, "the peculiar features of the movement have disappeared,"—that is, the physical effects are not continued, but the work of grace in its essential character goes on. A well-informed minister testifies that, in his judgment, 95 out of every 100 of the reputed converts are holding fast their Christian profession.

We are expecting and praying for a general work on the continent of Europe. Why should not the Papal States, where "Satan's seat is," be shaken by divine power? Why should not Austrian tyranny tremble at the setting up of the rule of the King of kings? Why should not the oppressed nations of Russia be made "free indeed?" Why should not even India, China, and Japan, feel the mighty wave of revival power. Beloved, let us pray for it. Let us give our substance with our prayers. But most of all, let us lift up "holy hands, without wrath or doubting;" then will God hear us.

GOD'S EYE.

Much is said in the Scriptures of being holy *before God*. We are to be pure in *his* presence, and in *his* estimation. He knows the secrets of the heart, and *sees* the thoughts. Is thy heart right *with God*? is a most searching question.

There is no difficulty in this matter with those who have brought their hearts to God and laid them upon the altar of atoning sacrifice, and left them there. Thus kept, whatever the heart has had, or *might have*, of impurity in God's pure sight, is removed by that altar which sanctifieth the gift.

But how much more solicitous we are prone to be about what *man* sees than what *Omniscience* beholds! Indeed, we fear our own eye more than God's. We are unwilling to see all that is in our hearts,—we start back when our *entire* spiritual features are reflected in the gospel glass. We are afraid of the condemnation that would follow a sight of *all* the corruption of our own hearts, while we forget that impurity concealed is nevertheless there, and that all things are naked and open to the eyes of him with whom we have to do.

We have read somewhere, that a few years ago some French savans were taking astronomical

observations upon a hill in a farming district. A plain laborer coming near, they offered to amuse him by a sight through their telescope. Accidentally it was turned towards his own cottage, which was some miles distant, and barely discernible to the naked eye. He had left his house closed and alone, but the glass revealed a thief inside passing before its windows, and carrying off its treasures. What the ordinary sight could not see, the magnifying power of the scientific glass made plain. If our sight had a telescopic or microscopic power, would they *then* reveal a hidden idol,—a lurking sin? If but a cloth screen had been between the cottager's telescope and the thief, he would have escaped detection. But God's eye is over all the earth. The darkest hiding-place is to him as the mountain top.

The Holy Ghost, illuminating the divine word, is our God-given microscopic power. When he is permitted to shine with his clearest light, and reveals no sin, then may we have confidence *before God*.

"Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." "Guide me with thine eye."

CHILDREN'S CORNER.

KITTIE'S "NEW SONG."

"Happy day, happy day,
When Jesus washed my sins away,"

Sang little Kittie, again and again, down in the summer-house; and the silvery notes came through the open window into papa's study, and papa laid down his book to listen.

Soon the voice ceased, and little pattering feet were heard on the stairway, and then a gentle knock.

"Come in, Kittie!"

"Papa, is n't this a nice hymn? Please, may I sing it to you?"

And so papa listened again to that soft voice, singing the same sweet hymn.

"I like 'happy day' part the best, papa."

"The chorus, you mean, don't you, Kittie,—the lines repeated in every verse? But why?"

"Because, papa, I can't quite understand the rest, but I know that if Jesus had ~~not~~ washed my sins away, I could never go to heaven to live with him."

"Why not Kittie?"

Kittie repeated slowly the verse she had learned that morning: "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie." And papa, I used to make lies."

"And do you think Jesus has washed that sin away, Kittie?"

"Yes, papa, I asked him to. And if we ask we

shall receive, you know. Don't you like those lines too, papa?"

"Yes, Kittie, very much."

"Please sing it with me once."

And so papa and his little Kittie sang together of that "happy day, when Jesus washed their sins away." — *Reaper*.

WHO ARE THE BEST BOYS?

A tradesman once advertised for a boy to assist in the work of a shop, and to go on errands, &c. A few hours after the morning papers announced that such a boy was wanted, his shop was thronged with applicants for the situation. Boys of every grade, from the neatly-dressed, intelligent little youth, down to the ill-bred, clumsy, poor, came either in the hope of a situation, or to see if an opportunity offered for a speculation.

The man, at a loss to decide among so many, determined to dismiss them all, and adopt a plan which he thought might lessen the number, and aid him in the difficult decision.

On the morning following an advertisement appeared in the papers to this effect: "Wanted, to assist in a shop, a boy *who obeys his mother*."

Now, my little friends, how many boys, think you, came to inquire for the situation after this advertisement appeared? If I am rightly informed, among all the lads of the great city, who were wanting the means of earning a living, or getting a knowledge of business, there were but *two* who could fearlessly come forward and say, "I obey my mother."

THE BEECH NUTS.

"She of her want did cast in all that she had." — *Mark* xii. 44.

A STRANGER came to the western land,
Where the trees like giants grow,
And the reaper receives a thousand fold
For all that his hand doth sow.

There grapes from the vines in clusters hang,
And flowers perfume the air;
But the noblest gift our God bestows
Is often found wanting there.

Of the precious Book a small boy heard,
But none unto him was given;
And he was glad when a stranger came,
With stores of this Book of heaven.

He said to the boy, "I have volumes here,
Of each type, and form, and hue;
The price is low, now choose for yourself,
I will spread them out to view."

The child looked up with tears in his eyes,
Which in vain he tried to dry,
And said, "O sir! no money have I,
No silver, nor gold, to buy."

Then a sudden thought appeared to come,
And it made his pale cheek glow:

"Oh, here are some nuts I climbed to pick,
Down in the meadow below.

"Please take them, sir, they are all I have;
I give you my little store:
But don't refuse to leave me a book,
Because I have nothing more."

The stranger then said: "My child, I'll take
The price you're able to pay;
Now choose you a book, and may it prove
To your soul a heaven-sent ray."

A few of those nuts were brought to me,
And when lying in my hand,
They brought to my mind that little boy,
Afar in the western land.

SCRIPTURE CABINET.

JEHOVAH-NISSI.

"Moses built an altar and called the name of it Jehovah-nissi." — *Exodus* xvii. 15.

In calling the name of the altar which he had built Jehovah-nissi, — the Lord my banner, — Moses meant to say that by the Lord had the recent victory of Israel over his enemies been achieved.

Let us glance for a moment at the way through which Jehovah had been their banner.

Israel had just come out of Egypt, a promiscuous and undisciplined host, but laden with rich spoils. These facts seem to have tempted the cupidity of Amalek, for he came and fought against Israel. God appointed as a means of victory the uplifting of Moses's rod and the fighting of Joshua and his chosen band. The wonder-working rod, by which Egypt had been made desolate and an oppressed nation delivered from their midst, was doubtless intended, while thus lifted up, as a banner. Israel, fighting on the plain, was to look at it and remember Jehovah, — their God. If that banner drooped, through Moses's weariness, they failed in the battle. When that steadily waved in sight, they conquered. As a concurrent agency in the affair, Aaron and Hur, on either side of Moses, in turns stayed up his hands.

Here is a beautiful illustration of fundamental truth in the salvation of men. Jehovah is their strength. As none can for a moment suppose there was the least efficiency in the rod *as such*, nor yet in Moses, who upheld it, neither in Aaron and Hur, who aided him; so no one should suppose that there is any intrinsic power in any of the channels through which divine strength is given. Yet these are indispensable. God's people must take up their weapons and fight manfully. Elijah-like wrestling must be added thereto, with unceasing energy, and the Aarons and Hurs must see to it that the hands of supplication hang not

down through weariness. Thus fighting and thus praying, with *Jehovah-nissi* deeply engraven upon their hearts, the enemies of the Lord shall be disappointed of their prey. Yes, more than this, — their ranks shall be shaken and their hosts scattered, however many and mighty, and however few and weak their victors. But let none think that *contending* will alone secure the victory. No secret boasting of the heart in man's prowess must be indulged. Joshua must not forget, that not by *his* might nor skill Amalek yields the victory. Neither must Moses depend wholly upon the uplifted rod, nor Aaron and Hur confide solely in their sustaining hands. Fighting without praying is presumption. Praying without fighting is a solemn mockery. Even fighting and praying combined, without the recognition by the heart of *Jehovah-nissi* as the *All-in-all*, is but practical infidelity, under the semblance of piety.

PUBLISH NOT THE SHAME OF GOD'S PEOPLE.

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." — 2 Sam. i. 20.

"Declare ye it not at Gath, weep ye not at all." — Micah i. 10.

Saul and Jonathan, who had been the strength and beauty of Israel, had ignominiously fallen. Israel was defeated, and her mighty dead were insulted. David mourns for Jonathan as for a beloved brother, and, generously forgetting Saul's malignant persecution, laments him as one "lovely and pleasant" in his life. He extolled them as "swifter than eagles" and "stronger than lions." Nobly forgetting their faults himself, so he would not have the shame of their defeat the occasion of the triumph of their enemies. Nor did he indulge this feeling from merely personal considerations. He remembered that women were accustomed to meet their armies with songs of rejoicing, when they returned victorious, and so would the daughters of the Philistines do, should they hear of Israel's defeat. He felt that God's people and the cause of eternal truth had an interest in this matter. No narrow jealousy in reference to a fallen rival caused David secretly to glory in the publication of his shame. The hopes of Saul's family, as heirs of the Jewish throne, fell with him, and the hopes of David's family were then secured. Yet he would not have even the enemies of Saul rejoice, nor his own friends triumph.

Micah, in the text we have quoted, indulges in a similar feeling. He had prophesied of Judah's degradation and the punishment of Jerusalem. But he at once gave utterance to his concern for their good name among the gentiles. He is jealous for Jehovah's cause.

Neither David nor Micah would extenuate, much less excuse, the sins for which God's people had suffered. Nor do we think that their words in the text have reference to the *publication* only of their fall. They lamented the *occasion* of such

proclamations. They would that there should be nothing to tell in Gath and nothing to publish in Askelon, which, when truthfully told, could give gladness to Philistia's daughters.

None but weak minds and bad hearts rejoice at the fall of the mighty in Israel. A great man in the church is overtaken in a fault. He is not of our Christian communion, nor in our immediate fellowship. He has been our rival rather, and by reason of his greater name ours has been in a measure forgotten. Do we secretly rejoice, therefore, at his fall? Are we willing that *others* should tell it in Gath? Do we forget that through him our holy religion, — the cause of all who love God, — and, consequently, the name and influence of all Christians, suffer? Do we forget *our* liabilities to make shipwreck of faith? Nay, do we not remember our actual and oft-repeated errors? Will Philistia love us more because they triumph over our brother's fall? Then, give no unnecessary publicity to the shame of God's people.

THE LORD MAKES THE ISLES GLAD AT HIS PRESENCE.

"Let the inhabitants of the rock sing, let them shout from the top of the mountain. Let them give glory unto the Lord, and declare his praise in the islands." — Is. xlii. 11, 12.

When "the Lord reigneth" the "multitude of isles shall be glad thereof." — Ps. xcvii. 1.

Gladness follows the progress of the gospel. And how soon the children learn the song when the parents' hearts are tuned to sing Jehovah's praise.

At the Fulton street prayer-meeting, New York, a short time since, an illustration of this was offered.

A ship's officer said he had just returned from a long voyage. He had called at an island, in the course of the voyage, 14,000 miles sailing distance from here; one which he had known well in former times as an island of cannibals. He stood off and on for some time, uncertain whether to land or not. He considered it dangerous to attempt it. Finally, one evening he ventured to land with a few of his men; and what do you think we found? We found a prayer-meeting. It was a meeting of 60 young people, — all the children of heathen parents, — but 30 of these were now Christians. They had been visited by missionaries from some of the neighboring Christian islands; and I found them and heard them singing the same tunes which I have heard here to-day; and I doubt not the same hymns, though in a language which I could not understand. Only think of it, said the officer, 14,000 miles away I heard heathen youth singing your tunes and praying to God on an island where I dared not land when I first hove in sight. I tell you, said the officer, that it affected me greatly. I thought of what God is doing in answer to prayer. I have come home more deeply impressed than ever I was before with the power of prayer.

I know God hears and answers prayer. I know it. Why should we be so slow to believe it, when he has promised it?

THE SHEEP HEAR THE GOOD SHEPHERD'S VOICE.

"The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out." — *John x. 3.*

A missionary at Morea, within the Mediterranean mission, once wrote the following striking illustration of this text:—

"Having had my attention directed to the words of *John x. 3*, I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him call one of his sheep; he did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any animal. It is also true of the sheep of this country that, 'a stranger will they not follow, but will flee from him; for they know not the voice of strangers.' The shepherd told me that many of his sheep are still *wild*; that they had not yet learned their names, but by teaching they would all learn them. The others, which knew their names, he called *tame*. How natural an application to the state of the human race, does this description of the sheep admit of! The good Shepherd laid down his life for the sheep, but many of them are still wild. They know not his voice. Others have learned to obey his call, and to follow him; and we rejoice to think that, even to those not in his fold, the words are applicable, 'Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.'"

EDITOR'S DRAWER.

LETTERS AND QUESTIONS.

We receive, from time to time, many letters from our friends in various distant places, in which questions are proposed, covering almost every conceivable phase of the subject of "perfect love." Some of these questions are being brought out and explained in every number of the *GUIDE*, by its writers. Nearly all of them are ably discussed in several of our standard works on the subject, especially by Wesley in his "Plain Account of Christian Perfection," and by Dr. J. T. Peck, in his "Central Idea of Christianity." The first of these works can be obtained at any of the Methodist Tract Depositories, and the second, of the publishers of the *GUIDE*, and of the Methodist booksellers generally. We have, however, the letters above referred to, on file, and at an early day we purpose to sit down before our "drawer" and give them, for our pages, the notice that they may seem to require and that our humble ability may suggest.

We desire our beloved correspondents would use all freedom with us in reference to the subject in which, by the providence and the grace of God, we aim to be guides. Pray for us, that our light may be without any darkness at all, and

that we may ever point to the Lamb of God who taketh away the sins of the world.

AN ACROSTIC.

Of all the forms of poetic effusion, acrostics are perhaps, the most difficult. There is seldom in them much of true poetry, the interest, if they contain any, being made by the rhyme at one end of the lines, and a name spelled out by the first letters of the other. Without claiming for the following a high place in the rank of poetry, we think the versification is, upon the whole, so smooth, and the duty urged upon the *GUIDE* so excellent, that it will interest and profit the reader.

The Guide to Holiness.

"Guide" to good pilgrims in this weary land,
Urge still Christ's people strong for truth to stand;
In every page some useful theme impart;
Delight the loving saint, — improve each heart;
Engage each reader in the noble cause
To spread the love of Jesus and his laws.
Oh, preach the truth, that sinners may obtain
Hearts purified from every evil stain.
On the great sanctifying altar laid,
Let, in the *GUIDE*, the Christian be displayed
In all the beauty of a holy bloom,
Nourished by faith, and shedding sweet perfume
E'en on the precincts of the darksome tomb;
Show how the Christian can to glory soar,
Stand up for Christ, and slight his grace no more.

Truro, N. S., Feb. 21, 1860.

T. H. D.

BOOK NOTICES.

THE WAY TO HEAVEN; OR PENITENT'S MANUAL AND PILGRIM'S GUIDE-BOOK. By Rev. J. E. JOYNER, of the Virginia Annual Conference. Richmond, Va.: Published by Chas. H. Wynne, 1860. Sold by Geo. L. Bidgood, Agent, Methodist Book and Tract Depository, Richmond, Virginia.

The man who writes a *good* book glorifies God thereby, and sets in operation an influence by which he may speak when he is dead. "The Way to Heaven" is such a work. We doubt not the Spirit of God suggested its conception and aided in its execution. It is a safe and wise "guide" to "pilgrims" on the road to heaven. The doctrines it teaches are sound, because truly Biblical, and its presentation of them earnest in spirit and wise in statement. Bro. Joyner's philosophy is not vain speculation, such as often seems to be put forward to show an author's value of his own acumen, but that of an eminently sound sense. And then there is *heart* as well as head in this volume. The truths of a Christian life, — of its beginning and full attainments, — are clearly stated and defended from abuse and misapprehension, and then their acceptance by the reader urged in the true evangelical spirit. The author's wish to reach the heart, and thus save the soul, is apparent on every page. May God grant this precious volume an extensive reading!

[Original.]

FAITH.

Hast thou faith? have it to thyself before God.—*Rom.*
xiv. 22.

BY C. S. PARKHURST.

THE Spirit of God, which is always disturbing the consciences of men more or less, first awakens the mind; hence faith arises from the action of the mind, — the decision of the will; “I do believe,” “I will believe,” or even, “I will try to believe!” Oh, what an important decision, what a blessed state of mind, and what a critical moment! The heart is then moved, and feelings arise which were never before experienced. A guilty conscience begets guilty feelings; and these guilty feelings strengthen the feeble wavering belief beyond a doubt, that we are sinful and displeasing in the sight of God; *then*, and not till *then*, do we feel the need of a Saviour. It is often said, “I have a desire to become a Christian.” Never do we feel the least *desire* to become a Christian, or the least wish, hope, or idea of becoming one till we believe we are sinners. Then we have faith in God’s word by believing that *we* with all men are sinful. And when the belief that we are sinful and vile is firmly fixed, we turn with eager and willing heart to Christ, who stands ever nigh ready to save. We have only to “look unto him and be saved.” None will ever *look* to Christ as their Saviour till they believe in him, and that *look* is effectual in working out salvation. There is faith that worketh out salvation through repentance and godly sorrow.

Those having mere nominal faith in Christ are those who believe only in name and not in spirit: they have a name to live while they are dead. They have that faith which savors of death, because they do not believe in Christ as revealed in the flesh, — purifying the heart, — cleansing from all sin, — leading into all truth, and into paths of righteousness; but such believe Christ will save *all* mankind, without

regard to repentance or godly sorrow. What a distorted and ungodly faith! Better had they never heard of Christ as the “*Way, the truth, and the life,*” than trust to such a false faith. Now, as *faith* is the *motive power*, — the first and most essential part of Christian life, — the great gift of God, so it is most important that it should be clearly understood; and especially by those professing to have faith in Christ as their Saviour. After all that has been written upon this subject, and as clear as Paul has explained faith, there remains a great deal of obscurity, doubt, and unnecessary perplexity. Man has no *Christian faith* till he believes in Christ, and no Christian hope till he *hopes* in Christ, no Christian love till he *loves* Christ, and no Christian graces till he has the grace of Christ; in fact, man has no Christian qualities till he *believes in Christ*. Without faith in Christ, our *belief*, our hopes, our love and graces are all human and carnal. Man cannot be a Christian and disbelieve Christ! All human affections and attainments, however lofty and refined, and great and good, are vain in the eye of God. They will not atone for our sin. They will not redeem our souls from the bondage of sin! They must all bow before Christ and be sanctified by faith in him, or they will avail nothing. Great attainments and cultivated affections are greatly promotive of Christian piety, and of great power in the cause of truth when sanctified by faith in Christ. Faith is information. By faith in Christ we are informed that “the wisdom of man is folly, and his righteousness as filthy rags.” Informing us of our true condition, of our relation to God and to this world, faith in Christ as our Redeemer is heavenly and spiritual information. Informing the need of prayer, and causing to pray, — thus teaching how to act, and how to live, — information that inspires joy and peace. Faith informs man to *look to Jesus on the cross*, and learn of his mercy. Looking at the cross causes man to see his own little

ness and God's greatness, his own weakness and God's power, his own uncleanness and God's purity. Faith causes man to humble himself that he may be exalted. Faith is information because it is the "substance of things hoped for," or the knowledge of things hoped for. Substance indeed, to know and realize, and feel Christ in ourselves. "Now ye are the body of Christ, and members in particular." Substance indeed, to look forward to heaven, when our faith shall be rewarded and fulfilled, and our hopes consummated in bliss. Faith is the substance to our minds of truth, because it opens the mind to discern spiritual things, and the substance to our souls, because it opens the soul to receive the Spirit of God. Thus by faith we have intercourse with heaven and God. Faith in material things, and faith in spiritual things, are often minutely and beautifully compared. The substance of Franklin's faith in science was electricity. The substance of Daguerre's faith was the Daguerrean art. The substance of Fulton's faith was the rapid steamship gliding fearlessly over the great deep in storm and sunshine, against wind and tide. As Franklin's faith thrilled the inanimate metal with electricity, carrying tidings from nation to nation, so does Christ's faith thrill the inanimate heart of humanity, carrying tidings of great joy from heaven to earth and from heart to heart, to all who believe. As Daguerre's faith has left the true impress of the human likeness on glass so beautiful and enduring, so Christ's faith leaves the true image and likeness of God upon the heart of man. As Fulton's faith transports the body safely across the stormy ocean, so Christ's faith transports the soul safely across the rough sea of life, through every tempest of temptation, every storm of opposition, every place of danger, and even over the river of Jordan to the haven of eternal rest. Faith and grace are inseparable. Faith and hope are inseparable. Faith and charity are

inseparable. Hence we cannot have grace, hope, or charity, without faith. Thus is it written, "Now abideth faith, hope, charity, these three; but the greatest of these is charity." But charity being the greatest does not imply that we can have it without faith; or that we can possess the greatest without the least. God has made *faith* a condition by which man may obtain this, the greatest of all blessings, charity; for "charity beareth all things, believeth all things, hopeth all things, endureth all things." All blessings shall come by faith. The grace of God comes with faith, sanctifies, purifies, and gives a new heart, a new conscience, and a new man takes the place of the old man, and that which was Satan's is God's, for he owns and seals it. Faith makes our will like God's will, and our life like Christ's life. Faith makes heavenly things ours, because God has promised to give whatsoever we ask in faith. Faith is our shield by which we ward off Satan's fiery darts. "And this is the victory that overcometh the world, *even our faith*." Thus faith is the Alpha and Omega of a Christian's life. Faith is our strength and power to accomplish all we undertake to do in the Lord's vineyard, in the church, in the Sabbath school, at home, in our neighborhood and society. Faith points the way of life, and gives a disposition to go in that way, and he that hath no faith cannot walk therein; for there is no other way under heaven whereby men can inherit eternal life save through faith in Christ Jesus. The strength of a Christian in all spiritual things is according to the strength of his faith. Deep convictions denote *strong faith*, and slight convictions weak faith. Deep convictions prepare the way for a deep and sure foundation, while slight convictions only remove from the surface; hence it is those who have weak faith at the commencement who are continually suffering with *convictions*; till they are all removed there is no joy in believing, there is no

peace in believing, there is no clear view of duty; no courage, no earnest prayer, no holy boldness, no good works, because doubts remain. Such are doubting continually God's promises, and make slow progress, if any, in divine life. And sad to think, such are among those that backslide, who "stand in the way of the ungodly" — stumbling-blocks in the paths of righteousness. And such are the lukewarm, who are at ease in Zion. Oh, how much the cause of Christ suffers because of them! All such doubt the power of the Holy Ghost, the Comforter, because they do not expect to be led "into all truth." Faith invites to prayer. "Faith is the evidence of things not seen." "The things that are not seen are eternal." Faith creates grace, hope, and charity in the heart; these are not seen of men, but God sees them. And this glorious hope, this precious love and charity, is evidence that cometh right from God, the "giver of every good and perfect gift." And these are sufficient evidences to all that are born of God, that they are his chosen ones, redeemed by his own beloved Son, Jesus Christ. Such evidence the world knows not of. It is true the world has the outward material evidence in the fruits and rich results of the Christian faith and the church; they have the evidence of things *seen*, and the substance of things *not* hoped for, while the Christian has both the outward and inward evidence, "the Spirit itself bearing witness with his spirit that he is a child of God." "Blessed are they that have not seen, and yet believe." We get the evidence by believing; and this is the great point of controversy between man and God. Man in his natural carnal mind says, "I won't believe till you give me the evidence." God says, "I will not give you the evidence till you believe." This, too, is the main difference between human and divine will. According to the established words of our great Teacher, man must first believe in order to receive. Faith is the seal and signa-

ture of every spiritual demand upon divine goodness. It is the exercise of faith that arouses feelings and awakens holy emotions; it awakens feelings of joy for those that rejoice, and sorrow for those that weep. It awakens feelings of pity and solicitude for the wicked and benighted, and feelings of love and peace towards them that love the Lord. And there are intermediate, calm, and tranquil feelings, which none enjoy but those having a firm and established faith. Such "hold fast the profession of their faith, without wavering." There is a wide difference between *faith* and *feeling*, though they are often confounded with each other, because they coöperate and act simultaneously. But faith begets feelings; not feelings faith, as many erroneously think. We first *believe*, then *receive*, then *love*. How could we *feel* that Christ died for us if we did not believe? If we did not exercise faith on Christ, how could we love him? Thus faith awakens feeling, and feeling impels to action, and actions strengthen feeling and faith alternately. Thus Christians should live more by faith than by feelings, though there are many, far too many, who trust to their feelings, who speak and pray only when they feel like it; go to meeting only when they *feel* like it. Is this right? It is written, "According to your faith shall it be unto you," not according to your feelings. "God worketh in us both to *will* and to do of his own good pleasure," not to *feel* and to do. Therefore it is appointed unto man to live by faith rather than feelings; because we are not always *moved* by feelings, — we are not constantly *impelled* to action by emotion. Our sympathies are not always awake, our love is not always in action. None but God loveth without interruption. His eye is ever open, his hand is ever ready to save; his omnipresence ever shining with love, and ever breathing with sympathy. Man can have faith sufficient to keep alive unto righteousness and dead to sin. But is it promised that man

can exercise love enough to keep alive unto righteousness, and to enable him to trust to his feelings for direction? Feelings depend mostly on circumstances; while *faith* depends only on the living God and his promises. Feelings are variable and turning, while faith is without variableness or shadow of turning. "By faith ye stand." By faith we stand in time of temptation. By faith we stand immovable amid the waves of opposition. By faith we stand in time of sore affliction. By faith men stand bold and erect amid persecution and strife. By faith men stand in the torturing flames, by the stake, and the tortures of the rack. By faith we "stand up for Jesus." Faith forms in the soul that which we call a *motive*, — a purpose of heart, — a permanent, deep-rooted intention, — an immovable, enduring determination, — an eternal principle of right. Having this, we shall surely stand. I would by no means disregard feelings, but entertain them always, as white-robed visitors to the holiest chambers of the soul. And when we are bereft of all earthly ties, and the gentle, smooth-flowing rivulets of affection are dried up beneath the scorching rays of adversity, then our faith in God sustains us, and we can stand secure on the *Rock of Ages*. And when the last hour comes, and the angel of death summons our departure to that glorious habitation not made with hands, eternal in the heavens, we can then stand amid the ruins of our mortal frame, shouting, — "I have fought a good fight, I have kept the faith, and am now ready to receive the crown of my rejoicing."

[Original.]

A DAY'S EXPERIENCE.

RECEIVED a letter this morning from a dear *saved* friend, with *holiness stamped* on every line. God is leading dear J. through the furnace; — still, there is not a murmuring word spoken. Though for

months past the physical system has been prostrated by the hand of disease, that impatient and God-dishonoring question, — "Why am I thus?" is not once asked; on the contrary, the letter abounds with such expressions as these, — "Though I am not *doing* the whole will of God, I am *suffering* it in a measure;" "I am learning in silence some lessons which I could not perhaps have learned under other circumstances," etc., — all breathing the same spirit of sweet submission to the Father's will. I have been asking myself many times in the course of the day whether I could, under similar circumstances, be equally submissive and cheerful. But why need I anticipate what may, after all, never come.

And even if afflictions are ever my portion, that soul-cheering promise, "My grace is sufficient," will be mine all through the dark and trying hour. But the great question with me is whether I am *now doing* and *being* all that God requires. I am sure I am trying to come up to the full standard of his requirements in all things. For months past it has been my prayer that I might live so near the throne as to hear the angel's whispers amid the duties and perplexities of life. I believe this to-day has been my experience.

"Not a cloud doth arise
To darken my skies,
Or hide, for one moment,
My Lord from my eyes!"

And still there are *lengths* and *breadths*, *heights* and *depths*, of which I have not now the most remote conception. Oh! when I read of a Fletcher's holy zeal and childlike humility, how my soul goes out after more of God, of holiness, and of heaven! — yes, of heaven begun below. Oh that I might "*run up the shining way!*" While I write, my eyes overflow with tears of gratitude and joy. Oh, praise the Lord!

"Out of the abundance of the heart the mouth speaketh."

[Original.]

BLESSED CAPTIVITY.

BY REV. JOSEPH CHAPMAN.

"Bringing into captivity every thought to the obedience of Christ." — 2 Cor. x. 5.

"Endeavoring to keep the unity of the Spirit in the bond of peace." — Eph. iv. 3.

Why deem the captive's lot so drear,
And doomed to toil to grief and pain?
Not so, if love hath cast out fear,
And bound us with her mystic chain.

How blest are those whose every power
Is all controlled by grace divine;
Who walk by faith each passing hour;
In whom the Spirit's graces shine.

Happy the flock,—that little flock,
So sweetly joined in bonds of peace,
And safely kept in Christ their Rock,
Whose watchful care shall never cease.

Has hope by faith her anchor cast,
And lifted up her piercing eye?
The soul thus moored, both sure and fast,
Can smile to hear the breakers nigh.

Blest be those bonds which join each heart
To him who bought us on the tree;
Thus heirs of God, we share a part
With Christ the Son, who makes us free.

Happy, indeed, are those who know
That they are one with Christ their head;
While thus made free from every foe,
With joy they are blest captives led.

This bond of love, this fruit of grace,
Shall cheer the pilgrim's journey home;
This bond shall join the ransomed race,
When the redeemed to Zion come.

[Original.]

PROFESSING THE BLESSING OF HOLINESS.

BY J. H. B.

THAT it is the duty of those who enjoy this blessing, publicly to profess it, is plain. It is duty to profess Jesus Christ publicly. A public profession of Christ consists in part in a specific statement of what has been wrought in the soul. If it has been entirely sanctified, explicit testimony to this effect should be publicly given. It is not the design of God that this operation of grace should be locked up in perpetual

seclusion. When the lamp of holiness is lit up in an individual heart, it is not that its light may illuminate the chambers of that one heart alone; but that its hallowed rays may shoot forth and light up the multitude of hearts around.

While this general obligation is thus readily admitted, questions as to how, and where and when, this public profession shall take place, are not so easily answered. The nature of the subject forbids the statement of specific rules of general application. A large discretion must be allowed. Yet it seems very necessary that great discretion be used. "It will often require great wisdom to determine when to speak and when to keep silent upon this subject. This wisdom is to be gained by experience and observation, and he who has the most of it will be likely to render most service to the cause of holiness." Yet, while each individual, after all that may be said, must decide the case by an appeal to his own judgment, some general suggestions may be made. We suggest, then,

This profession should not be made on all occasions indiscriminately. It would seem that the propriety of this suggestion would commend itself to every enlightened Christian judgment. Yet some, whose judgments are blinded by their zeal, have fallen into error upon this very plain point. Let us consider this point further. The language of some of our standard authors on this subject is very explicit. Mr. Wesley says, "We grant that the inspired writers almost continually speak of or to those who were justified, but very rarely of or to those who were wholly sanctified. That, consequently, it behooves us to speak almost continually of the state of justification; but more rarely, 'at least in full and explicit terms,' concerning entire sanctification." Dr. Peck remarks in his "Address to Professors of Christian perfection,"—"But I say on all *proper* occasions" this profession should be made, "and not on all occasions indiscriminately." "It is easy to see that it would not be proper to speak

of your attainments in this respect in the presence of a mixed assembly, where there were many who would not be edified, but, on the other hand, would be scandalized or offended by it; nor would it be proper to do so in conversation with scoffers or cavillers, or any of the various classes of opposers of the doctrine of Christian perfection." Again, although we are speaking particularly of the public profession of sanctification, it may have some relevancy to quote the sentiment of the English Conference at its second session, concerning preaching sanctification. In reply to the question, "In what manner shall we preach sanctification?" they say, "Scarce at all to those who are not pressing forward."

Whatever other points may be set forth in these quotations, this is brought clearly to view, namely, an indiscriminate profession of holiness on all occasions is improper. The acknowledged piety and wisdom of the authors quoted commend their opinions to our favorable regard, and perhaps no more need be said on this point. Yet we remark, such a profession of holiness as that named above, gives undue prominence to one doctrine of revelation. The doctrine of Christian perfection we believe is based on the clear testimony of the word of God; yet it is not the only doctrine thus based, and should not be named to the exclusion of all others. No better rule can be adopted than that deduced from apostolic practice. That rule, as deduced by Mr. Wesley, favors, under ordinary circumstances, only an occasional mention of the doctrine "at least in full and explicit terms." It is certain that other doctrines are mentioned in Scripture more frequently than this, and the frequency of its mention in religious conversation should be influenced by this fact.

Still further, a very frequent mention of it tends to give it in the eyes of men the very objectionable features of a hobby. We suggest again, that all professions of this blessing should be marked with true

humility. The vast amount of prejudice existing against the doctrine of Christian perfection leads to very severe criticisms upon all professions of it, and if either spiritual pride or affected humility is apparent the profession is looked upon with very great distrust. Christian perfection itself implies perfect humility, and hence a profession of it, in which there is a manifest want of humility, is evidently inconsistent. "Let all you say and do show that you are little, and base, and mean, and vile in your own eyes." This is shown, not by a studied effort to appear humble, but by simplicity and ingenuousness of manner and expression, by a willingness to be admonished of error, and to receive instruction from even the humblest of God's children. We are not to suppose that reiterated expressions of our low opinions of ourselves will be sufficient to convince others of our humility. Testimony more welcome, and more powerful to produce conviction, is drawn from the general tone of conversation and the general bearing. A humility which seeks rather to hide than to display itself should mark all professions of the blessing of holiness. With such humility, it is hard to reconcile what sometimes appears an ill-disguised insinuation, I am better than thou, and a sharp rebuke which breathes the spirit of censoriousness rather than true zeal in a holy cause.

We suggest still further that cautious terms should be used, lest an incautious expression present a false idea. We do not expect that all that is said on this subject can be said with critical exactness. This is practically impossible. What we mean is simply that such language be used as will express no more than the idea intended. Strong prejudices against the doctrine prevail, which have no other basis than the false views presented by the unhappy expressions of some who advocate the doctrine. We think, therefore, that more cautious expressions would tend to dissipate false opinions, disseminate correct

ones, and thus promote the cause of holiness. The doctrine of Christian perfection, distinctly and properly stated, is symmetrical and beautiful. To go a step beyond it, is to go into gross and palpable error. Our expressions, then, should always imply that what we are, we are by the grace of God! that we do not claim total exemption from erroneous views and judgments, nor, consequently, from practical error; and that, consequently, we, in this state of holiness, stand in absolute need of Christ, not only to maintain the life of holiness in our souls, but also to make atonement for our involuntary errors. Language implying these ideas can easily be employed on every occasion of professing the enjoyment of Christian perfection, and must tend to a general dissemination of the true Wesleyan view of this subject.

We consider this suggestion important. Two things are greatly necessary in order to the spread of scriptural holiness: first, that men have correct views of the doctrine; and secondly, that the influence of those who profess it be carefully guarded. The influence of such persons is frequently crippled through injudicious professions. Their language places before the world a false standard of action. Men judge them by the standard their own professions have set up, and tried by this they are found defective. Reflections are cast upon their sincerity, and then upon the general doctrine professed. Thus their own influence is robbed of a part at least of its saving power, and unjust prejudices excited against the doctrine.

Let those who profess this blessing, so guard their manner and expressions in professing it, as to guard the doctrine, so far as possible, from the unjust charges which a wicked and uncharitable world are ever ready to bring against it, and against those who profess it.

"THEREFORE if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

[From the Christian Advocate and Journal.]

THE MINISTER AND CHURCH-MEMBER.

No matter how comparatively obscure may be your sphere of action in Christendom; if you place yourself, and remain without self-will, in the divine hand, there may be some wondrously momentous result through your instrumentality. You may forget the instrument in the thought of the Almighty hand which stirred Bunyan's brain in a prison unto the evolution of saving thoughts through continents and generations. The quiet, obscure, and comparatively uneducated man, as he wrote in prison, could not have dreamed of the greatness of his mission. Many a wonderful and time-lasting result in the scientific and political, as well as the religious world, has accrued from the patient tension of some calm brain, which was unaspiring if not unconscious in regard to after millions of praise-shouting beneficiaries; and, dear reader, if in the sight of God you are truly humble, whether your humanly-graded station be lowly or lofty, by a quiescent waiting upon the divine will, and a diligent acting it out, you may do some great thing for God and souls. Your littleness disproves not the greatness of divine power, nor your adaptation to the divine choice for an instrument. He hath chosen weak things. It may seem to you that past intellectual and moral heroism in Zion, leaves no room for great things. Before the discovery of the Western continent it did not seem that there was room for it. So in regard to all great inventions and discoveries, as of printing, gravitation, steam, and telegraph power. So in regard to a Butler's Analogy, a Baxter's Saint's Rest, as well as a Bunyan's Pilgrim's Progress. So in regard to the moral movement of a Luther, a Calvin, a Knox, or a Wesley. In the nature of the case, no invention, discovery, or new conception can previously and *a priori* seem

to have room adjusted to it in the world. It is unknown till it arrives; and mankind has not come to a standstill. The current century has not proved the field to be exhausted. Most of the world, in population, is just opening to the gospel; and some new, peculiar blaze, for a masterly marshalling of hearts, heads, tongues, hands, feet, and dollars, to meet the world's great exigency, may break forth, notwithstanding the present worthy and faithfully pressed routine. The discoverer, the prince, — entire servant under Christ, greater than the "Prince of Waterloo," and one instrumentally to make greater changes for earth than did he and Blucher for Europe, — this prince in Zion, little, and to remain little in his own eyes, may now, an old church counsellor, be in a revery over the last missionary report; or he may be some stripling on his knees in a log-cabin chamber; or a moneyless college graduate reaching for his scanty cloak, and for a pen to write "yes" to a missionary secretary; or the hard thinker, who has been weeks gathering in his brain the moral elements of the world for one great timely induction; or he may be a money-making, shrewd, and comprehensive business man, who is so patiently studying to discipline himself to liberality as to be qualifying himself for leader in a pecuniary revolution for missions. These broken lines may reach the eye of the future instrument, and among greater means, help to strengthen him in patient investigation of what the world just now needs. No preacher or church-member can tell but God may make him the medium of at least the germ of the grand conception, provided he at once, in everything and forever, submits to the divine hand. He need not disqualify himself for something large by negligence of obscure duties; but let his prayerful glance be steadily world-wide, and if in some agony of prayer he finds his heart swell and his brain heave with a great thought, let him publish it to the world.

THE UNTRODDEN PATH.

"Ye have not passed this way heretofore." — *Josh. iii. 4.*

How solemn is the reflection, that with a new cycle of time, commences with each traveller to Zion, a *new* and untrodden path! New events in his history will transpire, — new scenes in the panorama of life will unfold, — new phases of character will develop, — new temptations will assail, — new duties will devolve, — new trials will be experienced, — new sorrows will be felt, — new friendships will be formed, — and new mercies will be bestowed. How truly may it be said of the pilgrim journeying through the wilderness to his eternal home, as he stands upon the threshold of this untried period of his existence, pondering the unknown and uncertain future, "*Ye have not passed this way heretofore.*" Reader! if you are a believer in the Lord Jesus, you will enter upon every new stage of your journey by a renewed surrender of yourself to the Lord. You will make the *cross* the starting-point of a fresh setting out in the heavenly race. Each period will be commenced with a renewed application to the "*blood of sprinkling.*" There is vitality in that blood; and its fresh sprinkling on your conscience will be as a new importation of spiritual life to your soul. Oh to live always beneath the *cross* of Immanuel! looking through that cross to the heart of a *loving, forgiving* Father. He has provided for *all* the future, — "*casting all your care upon him, for he careth for you.*" Let every day be one of more spiritual *advance*. "*Speak to the children of Israel, that they go forward.*" Forward in the path of *duty*, — in the path of *suffering*, of *conflict*, of *labor*, — forward in the path of *faith* and *holiness*, and take possession of the *promised rest*.

COVETOUSNESS. — "*Though ye take from a covetous man his treasure, he has yet one jewel left; ye cannot take from him his covetousness.*" — *Milton.*

[Original.]

CHRIST'S CLEANSING BLOOD.

BY F. G. MORRIS.

I SAW a beauteous maiden as she passed;
Her step was graceful, and her heart seemed pure;
But she was weeping; sorrow raised his power,
And dimmed her eyes with frequent falling tears.
I looked again; I could not think why she
Should be thus sad; she was so amiable,
So virtuous, so good, so kind. — She knelt
And prayed; and as her voice was heard on high,
The Father listened. Lo! her look was changed.
And from that time she smiled, then prayed again
And as a holier, deeper peace stole o'er,
She passed to heaven with angels. Then I asked
Why? And I heard, "The blood of Jesus Christ
cleanseth."

Returning thence I saw a man, —
A wretched drunkard; bloated was his cheek;
He staggered out and fell. No longer man,
But beast, he lay, the sport of devils: hell
Condemned him; fiends and goblins crowded
round
To taunt his drunken shame.

— A few months passed, —
But what a change! His form was manly now,
His step was firm, and, what was best of all,
All loved him whom before they pitied or
Despised. He lived both long and well, then
died,

"And was not, for God took him." Then again
I sought the reason; but the same reply
Came quickly down to explain the mystery:
"The blood of Jesus cleanseth from *all* sin."
Thus doth the grace of Christ descend on all;
Thus each, however sinful, may be saved.
Then I came also: — still, it was the same,
All glory to the power of Jesus' blood.

But some object to this. They say, "Not so;
We all must sin, shall sin, do sin, now sin;
And when we would do good, we do it not,
While evil is our constant work. But why?
Sin dwelleth in us,—that's the reason why."
Some say "it cannot be." Mortal, beware
How thou dost offer God insulting words;
For surely, 'tis an insult to his power
To say he cannot save. "But death," they urge.
What of death? It is death,—nought else.
"Oh! when we die, corruption shall put on
Most glorious incorruption then, and we
Shall then be saved." Then death is your best
friend,

And He who died on Calvary is nought?
But how doth death destroy thy sin? The seat
Of sin is not thy body, but thy wicked heart;
And death shall only free thee from restraint,
Whi the long range of years shall still mature
Thy God-resistant powers, enabling thee
To vie with sin itself. Trust not to death.
A nother says. "It is not. I ne'er saw
A holy man such as you now describe."

Then judgment of that thing of which thou
say'st

Thou knowest nothing is immodest and
All powerless. Ne'er saw a holy man!
Simply because thou wouldst not! Wonder not;
Some say that Jesus Christ was not without
Error occasional, and sometimes sin;
But can the servant evermore expect
To be above his Lord? Most surely not.
But if thou never hast seen, others have,
And quick will testify to saving power;
Their clear experience meets thy ignorance
To overthrow it; talk not then so much
Of darkness self-induced,—of wilful doubt.
"Walk in the light as he is in the light."
Then shalt thou see thy holy privilege;
Then shalt thou know how "Enoch walked with
God,"

And why Elijah entered not the grave;
How Hebrews handled burning coals unhurt,
How all, who ever did, have lived to God.
Then shall the darkest question of thy heart
Be clearly solved; then sin shall die from thee,
And thou shalt live in Christ to God on earth.

Angelic symphonies now rise in heaven;
Seraphic and cherubic legions shout;
The elders quick with joy, respond Amen.
"The precious blood of Jesus cleanseth." Yea,
And Earth, redeemed from sin, now sounds the
same
Most glorious message.

Ipswich Feb. 1, 1860.

[Selected.]

"YE ARE NOT YOUR OWN."

A PLEASANT thought! Then there is
some one to whom I belong, — who loves
and cares for me, — who will defend me,
and right my wrongs. Then I need not
feel as if I had got to take care of myself,
or defend myself; and when I am misun-
derstood or falsely accused, I need not be
in a hurry to justify myself. Whatever I
do, wherever I go, let me think, "I belong
to God," and all shall be done *in* him,
and *for* him. By this consideration, I
may dignify and ennoble the petty duties
of every-day life, and make them *all* so
many expressions of my love to him. *I*
belong to God. Then I have no burdens
to bear; he will bear them for me. In a
sense, I have nothing to do,—for "he
worketh" in me "to *will*, and to *do*, of his
good pleasure."

From our New York Correspondent.

EXTRACTS FROM MRS. PALMER'S LAST LETTER. REVIVAL IN GLASGOW.

MY BELOVED SISTER S.:—

Here we are in Glasgow, within five minutes' walk of the hill where Mary, Queen of Scots, was defeated.

And here the Lord has permitted us to witness the defeat of the hosts of sin to a remarkable degree. We have been here a little over four weeks, and have never perhaps labored at any place where the results in view of eternity look more hopeful.

The established church here, as you know, is the Kirk of Scotland. The opinion is quite general, both among ministers and people, that it is possible for persons to be converted without knowing it,—unmindful of the fact that all true believers receive of that Spirit whereby they *know* the things freely given to them of God. It is unpopular not to be a church-member; almost every one maintaining any sort of position belongs to either the Kirk, or some other branch of Zion, and partakes of the sacrament once a quarter.

I have just been conversing with a lady who speaks of the exceeding injuriousness of this state of things, inasmuch as it is a quietus; and conscience sleeps under the opiate of a religious profession. But as the clergy are not willing to baptize the children of those who are not church-members, and it is regarded as heathenish not to have children baptized, it becomes a sort of necessity to unite with a church. Hence it is only common for church-members to know nothing experimentally about a change of heart. With many it is thought presumptuous to speak of the knowledge of sins forgiven. Never have we labored at a place where the words of the Saviour might be urged with more peculiar appropriateness: "Strive to enter in at the strait gate, for many, I

say unto you, will seek to enter in, but shall not be able." Many, I fear, who eat and drink in God's presence, that is, partake of the sacrament, are strangers to the doctrine of the new birth. We have never felt more imperatively called to faithfulness, than since we have been here; and have never seen more marked fruits of our labors; but I will not enter largely into particulars now.

The Lord has wrought marvellously in the upbuilding of Zion here, and to his name alone be all the glory.

Says a Wesleyan author: "Wesleyan Methodism, as an instrument for the conversion of sinners, and for the establishment thereby of a church of Christ, has made less progress in Scotland than in any other part of the world in which it has had the opportunity to make known its principles, and exercise its power."

The highest point that has ever been reached was in 1819, when the return of members to Conference from Edinburgh, Glasgow, and Scotland entire, was 3,786.

"THE PECULIAR DOCTRINE COMMITTED TO OUR TRUST."

Since that point, there has been a decrease of membership, and the number till now has been something less than 3,000. In fact, Methodist usages and doctrines seem never fully to have obtained here. Says Mr. Wesley concerning Methodism in Edinburgh:—

"Thursday, June 17, 1779. When Mr. Brackenbury preached the old Methodist doctrine, one of them said, 'You must not preach such doctrine here; the doctrine of Christian perfection is not calculated for the meridian of Edinburgh.' Waiving all other hindrances, is it any wonder that the work of God has not prospered here?"

Doubtless it was the neglect of this, "the peculiar doctrine committed to our trust," according to Wesley, that has been the greatest difficulty in the way of prosperity. Then our peculiar usages have not been carried out here as in England

and America. Think of no communion rail for sacramental occasions or seekers.

We had been somewhat dissuaded from going to Scotland, but having been most pressing and affectionately invited by the minister, etc., we consented to come. We were told that the people were cold, and slow to move, and so settled in doctrinal dogmas calculated to repel such efforts as we might put forth; and that there were not the same probabilities of success as awaited us elsewhere. But we at once found open, loving hearts, and most toiling hands.

I presume you have seen "The Watchman," published in London, giving an account of the removal of the "Bard," or, as we would say, the choir pew and other contiguous pews, and the erection of an altar-rail, with its surroundings, and all in less than twenty-four hours from the time we commenced our first service; thus repudiating, as it were, a custom of over half a century, standing, and throwing themselves, heart and soul, in readiness for a revival, after the fashion of the Wesleyan family in other regions. Could we ask for manifestations of zealous co-operation which might exceed this? The Lord began to work at once in great power; the church came up to the work nobly; persons of all denominations attended largely.

The Scotch are a race of *theologians*, and are remarkable for religious technicalities, and the strength of their prejudices; they are great adepts in hair-splitting niceties, and making a man an offender for a word, than any other people I ever saw. For these qualities they are famed. Ministers of other denominations came and intermingled with the congregation, but did not take part in the exercises as in England. Said one to me, "I came, not supposing that my people would follow — but lo! they came. I have got out of the woods, where I have been for years; my people told me yesterday they had got a new minister!"

This minister was one of Dr. Chalmers's most favorite students; though he lives three miles distant from the Wesleyan church, he has attended many of the afternoon and evening meetings. We have been out to dine with him; he expresses the most earnest appreciation of the doctrine of holiness, and would like to have us hold a series of meetings in his church. He has given us some most interesting reminiscences of his old preceptor, Dr. Chalmers.

We have repeatedly seen the church where Dr. Chalmers delivered his famous astronomical discourses. They created a great sensation at the time, and the crowd extended to the middle of the street, said our informant.

Antiquities abound in these regions, and if we are permitted to return to our home in the "New World," the "Old World," or our father-land, will possess a significance beyond our former realizations.

We have been looking at a magnificent cathedral, whose foundation was laid as early as 1124; consecrated July, 1136. It came very near being destroyed in the time of the Reformation. This cathedral has been the scene of many remarkable occurrences in church and state. Kings, queens, and nobles have been buried in its crypts, centuries ago; the ashes and bones of many of these have been recently removed, and indiscriminately buried in grounds contiguous to the Cathedral. And thus ends human glory. Never have I had such a realization of the importance of the admonition, "Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt," than now. We may indeed lay up for ourselves treasure *now*, which we may go to enjoy after millions of ages have passed away. To be instrumental in the hands of God in turning many to righteousness, is a consideration which infinitely outweighs all human conceptions of gain.

Tuesday, Feb. 6. Last night closed our

labors, for the present, at Glasgow. I wish I could describe the interest of the occasion.

Never have we entered a field of labor feeling more deeply our dependence on God; and never, all things considered, have we witnessed more significant displays of saving power. In the last number of "The Watchman," the Superintendent of the Glasgow circuit reports the number of names, as taken by the secretary of the meeting, 1,300. Over 1,000 of these, we trust, have received the blessing of pardon, and are newly rejoicing in the witness that their names are written in heaven. Others have been healed of their backslidings; and many more than those whose names have been recorded have received the blessing of a clean heart. Many church-members, and ministers also, have come from miles distant, seeking the full baptism of the Holy Ghost, and have returned to their homes filled with faith and power. These have scattered the fire in various places, and thus the revival flame is spreading.

Never have we labored with a people to whom we feel more warmly attached. At our parting meeting, last night, the Rev. Mr. Hay said that many, of various denominations, had expressed a wish that we might be induced to revisit Glasgow, and all who wished to unite in the invitation might have the privilege of doing so by raising the right hand. The chapel was densely crowded. Instantly, every person in the house appeared to be on their feet, with hands upraised; many held up both hands. An Independent minister, standing in the gallery, said he never saw anything like it; the simultaneous rush seemed as an electric spark. Many, with himself, had their hands well-nigh pinioned down with the crowd, and the effort to raise them created a sudden whiz that seemed really electrical. Dr. P—— turned to me, and said, "What shall we say?" You will conclude that my ruling passion has not abated, if I tell

you my stipulations. The answer was about this: If 300 will unite to carry out the principles of the "Christian Vigilance Band,"—that is, to work at least one half-hour daily in specific efforts to save souls, we will endeavor, in case the Lord opens our way, to return and labor again with you. The requisitions being met, we stand pledged to return, if possible.

[Original.]

PRAISE AND THANKSGIVING.

BY T. H. D.

THERE is no duty more pleasing to a truly pious soul than that of thanksgiving to God, and perhaps there is no stronger proof of the soul's advancement in the divine life than that of its increasing power to praise the divine Being with a joyful, grateful heart. Permit me then, Mr. Editor, to present to the readers of your very useful Guide some of the benefits accruing from the performance of the duty of praise and thanksgiving.

1. To praise God fervently, affords a strong proof of the sincerity of our religion.

To know whether we are actuated by gracious principles, and actually possess grounds for hope that our eternal interests will be secured by our continuing to walk in the path we are now pursuing, is highly important and desirable. To discover in ourselves scriptural marks of dispositions which God approves, is to have pure sources of pleasure within us. But as self-love is so flattering, and desire of heaven common to many mere professors of Christianity, we cannot have too many scriptural proofs of the sincerity of our religion. If we lack that one afforded by a disposition to praise our Maker both in prosperity and adversity, for the smallest and for the greatest gifts, for temporal and spiritual mercies, we are destitute of a very important evidence of the existence of religious affections. A hypocrite may

apparently to others praise God in public, whilst his heart is destitute of the true disposition of praise. His motive in using the language of praise before his fellow-men may be to procure praise to himself; to win attention for his gifts, his fluency, his apparent zeal and attainments. But to praise God in secret, ardent, devout, constant aspirations of the soul, as well as to praise him on proper public occasions, is proof of the existence of the deeply implanted fear and love of God in a renewed heart.

2. An attention to this duty would produce in us a deeper humility; for the more we survey the instances of the divine goodness to us, the more cause shall we perceive of self-abasement, for such few and poor returns to our Benefactor.

He who stirs himself to the performance of the duty of praise, will see the propriety of meditating on the various causes he has for the exercise of a grateful, thankful disposition. That his praise may be the rational, sincere, and fervent effusion of his mind and heart, he will call to mind as many instances of his Maker's goodness to him and mankind as possible. The delightful duty of thanksgiving will set him on the work of recounting his mercies, and these he cannot think upon without humility, because he has made so poor returns for their impartation.

3. Thanksgiving by God's people would give mankind a favorable opinion of religion and piety, and have a tendency to obviate the thought of worldly minds, that to serve God is but a melancholy business.

How greatly did the pious Psalmist, David, glorify his Maker by his thankful spirit; how many fervent, beautiful strains of praise are afforded us in his sacred songs! It is their abounding expressions of thankfulness that endear them to the pious; and this has, no doubt, given to many an inquirer after religion, encouraging, cheerful, correct views of the nature of piety to God. It is not difficult to suppose that soul happy that can repeatedly

pour out the most fervent praises of God in sacred numbers,—and abound in praise for creation, preservation, redemption; for affliction and prosperity; for nature, grace, and glory. Praise to God is of an enlivening nature; it disperses the darkness of affliction, and turns the chamber of sickness into the antechamber of heaven. When worldly men perceive that religion enables the righteous to rejoice, to praise God even on a bed of death, they condescend to admire its grace and efficacy, and desire its aid when they shall be placed in a similar condition;—"Let me die the death of the righteous, and let my last end be like his," has been the language of many worldly-minded people.

4. To praise God for his goodness, and for his wonderful works to the children of men, would be a happy means of glorifying our Maker on earth; and it would prepare us for that happy world where praise is unceasing.

The great disparity between heaven and earth consists in the fulness of God's praise in the one, and the emptiness of it in the other. Earth would be a counterpart of heaven if its inhabitants abounded in praise to the Most High. A necessary preparation to the enjoyments of a heavenly world is a spirit of praise. That heart which can find full matter for praise to God in prosperous and adverse events, and whose praise runs on with the various changes of this life, is well tuned for the region of ceaseless, unmingled praise. A soul praising God with seraphic ardor in a furnace of affliction is the brightest display of the energy,—the triumph of divine grace. Such a soul has but to leave the clay tenement to find its suitable home in heaven.

And here you will permit me, Mr. Editor, to insert some beautiful sentiments on the subject of praise contained in a letter addressed to me a few months since, by the devoted, gifted, and honored servant of the Lord, Mrs. Phœbe Palmer. These

quotations, I am sure, will impart a value to my contribution, which it would not otherwise possess, and be received with pleasure by your numerous readers.

"What angel lives should we all live on earth if we were only answerable to our privileges and duties. How innumerable are the blessings ever flowing out to us from the Father through the Son of his love. Yet of these we might not know, only as the ever blessed Spirit takes of the things of the Father and the Son and reveals them to us. Oh for more power to give to God the glory due to his name!

"My heart is constantly impressed with the fact, that in few things we feel more than in the duty of praise and thanksgiving. Our God is the giver of every good and perfect gift. And the Apostle says, 'That the communication of your faith may be effectual to the acknowledgment of every good thing that is in you by Christ Jesus.' To the degree we fail to do this, we fail in giving God the glory due to his name. And will a man rob God?

"Yes, unless we are careful, and endeavor to live angel lives of love and praise, we shall fail in this great duty of giving the glory due. *Giving* implies an *act* on our part. Many withhold the glory due. No wonder that David's truthful perceptions of serving the Lord with gladness should move him to say, 'I will bless the Lord at all times, and his praise shall be continually in my mouth.' Many, we have reason to fear, have the curse of God upon them who might have his blessing, and for the reason set forth in Deut. xxviii. 47; that is, because they serve not the Lord with joyfulness, and with gladness of heart, for the abundance of all things.

"On the occasion when the first temple was dedicated, after all the congregation of Israel were assembled with Solomon, sacrificing sheep and oxen that could not be numbered for multitude; it was not when these costly sacrifices were being offered that the cloud of divine glory

came down and filled the house, so that the priests could not stand and minister. No; these numberless and costly sacrifices, though important,—for God requireth according to that a man hath,—yet though needful and acceptable, there were yet sacrifices to be offered which were far more acceptable. It was when the sound of exalted praise went up; it was when the trumpeters and singers *were as one to make one sound to be heard in praising and thanksgiving the Lord*; it was then that the house, 'even the house of the Lord, was filled with a cloud, so that the priests could not stand to minister.'

"Oh! no wonder that the Psalmist says 'it is good to praise the Lord;' and the Apostle enjoins the duty of continuous praise. Shall we not be more than ever intent on offering the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to his name? for whosoever offereth praise glorifieth me, saith our God. And if in regard to this matter we order our conversation aright, then will God, even our God, show us his salvation to a degree that will astonish us, and from this point it will be said of us as never before, 'What hath God wrought!'"

Truro, N. S., Feb. 21, 1860.

[Selected.]

WESLEY'S SUMMARY ON PERFECTION.

IN 1764 Mr. Wesley thus summed up the doctrine in a series of short propositions:—

1. There is such a thing as perfection; for it is again and again mentioned in scripture.
2. It is not so early as justification; for justified persons are to "go on unto perfection." (Heb. vi. 1.)
3. It is not so late as death; for St. Paul speaks of living men that were perfect. (Philip. iii. 15.)
4. It is not absolute. Absolute per-

fection belongs not to man, nor to angels, but to God alone.

5. It does not make a man infallible; none is infallible while he remains in the body.

6. Is it sinless? It is not worth while to contend for a term. It is "salvation from sin."

7. It is "perfect love." (1 John iv. 18.) This is the essence of it; its properties, or inseparable fruits, are, rejoicing evermore, praying without ceasing, and in everything giving thanks, &c. (1 Thess. v. 16.)

8. It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.

9. It is amissible, capable of being lost; of which we have numerous instances. But we were not thoroughly convinced of this till five or six years ago.

10. It is constantly both preceded and followed by a gradual work.

11. But is it in itself instantaneous or not? In examining this, let us go on step by step.

An instantaneous change has been wrought in some believers; none can deny this.

Since that change they enjoy perfect love; they feel this and this alone; they "rejoice evermore, pray without ceasing, and in everything give thanks." Now this is all I mean by perfection; therefore, these are witnesses of the perfection which I preach.

"But in some this change was not instantaneous." They did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies; yet there is an instant in which life ceases. And when sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.

"But if they have this love now, they will lose it." They may; but they need

not. And whether they do or not, they have it now; they now experience what we teach. They now are all love; they now rejoice, pray, and praise without ceasing.

"However, sin is only suspended in them; it is not destroyed." Call it which you please. — They are all love to-day and they take no thought for the morrow.

"But this doctrine has been much abused." So has that of justification by faith. But that is no reason for giving up either this or any other scriptural doctrine. "When you wash your child," as one speaks, "throw away the water; but do not throw away the child."

"But those who think they are saved from sin say they have no need of the merits of Christ." They say just the contrary. Their language is, —

"Every moment, Lord, I want
The merits of thy death!"

They never before had so deep, so unspeakable conviction of the need of Christ in all his offices as they have now.

Therefore, all our preachers should make a point of preaching perfection to believers, constantly, strongly, and explicitly; and all believers should mind this one thing, and continually agonize for it.

[Original.]

DEATH AND LIFE.

BY MRS. C. W. JORDON.

"For ye are dead, and your life is hid with Christ in God."

"For ye are dead."
Dead, and behold I live;
Live, and yet dead;
Strange living death I have!
Alive as from the dead,
And yet so hid
That life is death;
Extinct, yet all surviving!
Oh mystery of living death!
Oh, life and death united!
Death, to gain life,
Life lost for living death!
Oh, glorious resurrection!
Hid with Christ!
Visible, invisible;
Union full, complete;
Shut out from life of nature, —
Death, life, in God!

[Original.]

ILLUSTRATIONS OF CHRISTIAN EXPERIENCE.

BY DORA.

MY DEAR SISTER: I will now notice some more of Satan's devices respecting which we have had too much experience to be altogether in ignorance. He takes advantage of circumstances, in order to give greater effect to his temptations. Disappointments come, and then comes the temptation to murmur. Bereavements fall to our lot: then comes the temptation to rebel against the divine appointment. Friends prove treacherous, enemies abuse and slander us; then comes the temptation to distrust every friend, and avenge ourselves of our persecutors. Feelings of retaliation and of hate sue hard for indulgence. Children are troublesome and disobedient; then come the angry thoughts, pressing hard upon the tongue to incite it to express angry words, — and upon the hand, to impel it to hasty action. Through the fascinating novel and enchanting newspaper story, Satan casts a piercing dart. By means of an attractive dress, or a beautiful ornament, the "lust of the eye" is enticed. Through the alluring charms of taste, the "pride of life" is awakened. By means of elegant furniture, luxurious dainties, and splendid equipages, the "lust of the flesh" is tempted to indulgence. The handsome form and features, the well-arranged apparel, the well-developed intellect, and the large store of acquired information, are all chosen as mediums through which to inject pride, and thus exalt the creature.

And may I not say further, that he acts upon the mind by means of the eloquent sermon, the well-expressed prayer, and the talented exhortation?

Did the minister, think you, never hear an inward whisper, "What a fine sermon that was! The people will like that"? Do you think that a brother or sister, after having had much freedom in prayer or

exhortation, have ever had such thoughts as these: "I prayed beautifully," or, "I spoke eloquently?" If cherished, how filled up they become with feelings of self-gratification and complacency. They begin to think pretty highly of their performances, and suppose that others do also.

But we will change the picture. An individual possessing but little self-confidence, prays earnestly to God for assistance in the performance of Christian duty. He feels that without the assistance of the Holy Spirit, his exercises are unprofitable and unavailing. In accordance with convictions of duty, he preaches, exhorts, or prays. He seems to himself to have had a barren time. His sermons have lacked, to his view, the divine unction; his prayers have been apparently lifeless; his exhortations dry and uninteresting. Now comes a very specious temptation, clad in very humble garb, — the indulgence of unbelieving, desponding, self-accusing feelings, on account of this apparent deadness in these exercises.

Often its effect is immediately manifest by the downcast look, the hidden countenance, the falling tears, sometimes, and, if in the public assembly, by the silent withdrawal. The soul is overwhelmed with feelings of mortification, and tortured with self-reproaches. Often does the minister think, when suffering from the influence of this temptation: "I have mistaken my calling. I have made such wretched work with my text that no one will want to hear me again." The brother or sister says: "I have fully exposed my ignorance, my weakness. I have tired the people; it was not my duty to speak; God did not help me. Oh, I never can speak again in public." If it was prayer: "I had no access to God. I mocked him with heartless words. The Spirit helped me not. I feel much worse for praying. I did wrong. It cannot be *my* duty to pray publicly."

Now, the Christian is far more ready to

indulge such reflections as these, than the temptation to self-complacency, because they assume a garb of humility. They see that there is *pride* in the one, but these *humbling* views of one's exercise, these self-depreciating feelings, these self-accusations, why,—they cannot be sinful! But what produces them? Does the Spirit of God awaken them? Let them be closely criticised. Is it not *wounded pride* that thus deeply suffers? Is it, after all, the thought, "I have not spoken acceptably to *God*," that grieves the heart,—or this: "I have not pleased the *people*." Is not *that* the great trouble? But if it be otherwise; if it be that the doubt is awakened of having been called to preach, or speak, or pray, because of a lack of freedom,—is not the indulgence of this a sin? Does it not deprive the soul of faith, and turn the eye away from Christ to self?

With a certain class of minds this is one of Satan's most successful stratagem to discourage and deter them from active duties. If he cannot succeed in persuading them to bury their talents, to cease from public labors, he will harass them continually, if possible; and the only way to successfully withstand these attacks is to put away those thoughts immediately, and permit them to have no lodgment in the heart.

Yours as ever.

[Selected.]

THE FAMILY REVIVAL.

BY REV. J. YOUNG.

A GENTLEMAN and lady, who resided in a pleasant and retired villa not exceeding eight miles from the metropolis, moved in circumstances that are called easy and respectable,—that is, they knew no temporal want, and they visited and were visited by the polite and fashionable. They were the descendants of two fami-

lies who had long walked before God in righteousness. At the time of the union of these persons, it was believed the profession they made, and which from their youth had been sustained, was certainly genuine. In a few years, however, they so far departed from the faith of their pious parents, as scarcely to retain any external respect for it. They had prospered in their worldly engagements, and were made the happy parents of four lovely daughters and three fine sons. Edward, the first-born, had directed his thoughts to the acquirement of knowledge. He had, however, attained his sixteenth year, before a thought of a lasting kind, in reference to his soul's happiness or a future world, was indulged by him. About this period an evangelical clergyman visited the church where Edward usually attended. He ascended the sacred desk with a mien which seemed to say that his thoughts were occupied with the responsible and awful situation he was called to fill. All eyes were riveted upon him. The youthful Edward saw only the "ambassador of God;" and then he read his text,—in itself strikingly awful,—"*Horror hath taken hold upon me, because of the wicked that forsake thy law.*" (Ps. cxix. 53.)

The character of the wicked was portrayed with a vividness and familiarity which precluded misconception. Their awful circumstances and fearful exposure, as exciting the fears of those who knew, in some degree, the terrors of the Lord, were overpowering. Edward heard and trembled, and at the close of the service retired; but not, as usual, to the splendid parade, where the exhilarating sounds of music and a thoughtless group tended to put far from the thoughts, God and eternity;—no! he repaired, like Isaac of old to meditate in the fields.

The gay adorning of summer covered the country; flowers, fruits, and foliage met the eye in every direction; a thousand woodland choristers poured forth

songs of praise to him who maketh the outgoings of the morning and evening to rejoice; yet these no longer had charms for Edward. His spirit had received a wound which these could not heal; a melancholy oppression was felt at his heart, which these could not cheer. The last rays of the setting sun had an hour since thrown its broad chastened bearing over the map of nature, still Edward continued to walk, and meditate, and pray. At length, he returned home; and on that night, before retiring to rest, poured out his soul in prayer to God. Weeks passed on: his change of spirit and conduct attracted the attention of some who feared God. These became guides to the inexperienced youth. A short period only elapsed before he experienced that peace which passeth understanding, and rejoiced in the possession of redemption through the blood of Christ; "even the forgiveness of sin, according to the riches of the grace of God."

Now his anxiety turned into a new channel. His parents, and brothers, and sisters, were far from God; for them he prayed, for them he shed the tear of agony; still, no change was perceived. One evening he returned as usual from a party of Christian friends, with his mind more than usually excited, both in reference to the importance of religion, and the condition of the members of his beloved family. As he entered the apartment, a cheerful group presented itself, wanting nothing but piety; but in that want, wanting *all!* There sat his parents, one on either side a blazing fire, like two fruitful vines; while the branches of the family formed the radius of a circle before the enlivening hearth. Edward felt a sensation which he could not resist; he approached his father, and in a tone more expressive of the strength of his feelings than language can describe, exclaimed, "Father, we must, indeed we *must*, have family prayer." The effect produced was perfectly electrical. The parents looked

at each other, silent, condemned. A tear filled the eye of the mother; while his father hid his face with his right hand, and strove to stifle his emotions. Each of the party appeared to catch the influence; but not a word was spoken. Edward again broke silence, and suggested that what he had proposed should be considered of by his parents until the next evening; this was in silence acquiesced in. To describe the emotions which possessed each member of the family during the remainder of the evening and on the following day, would be unnecessary; and to *attempt* to describe the feelings of Edward, as the time referred to approached, would be folly. He felt his situation, and trembled to think that on himself would devolve to become the priest of the family. Duty, however, urged him on; and after supper had been taken, he affectionately inquired if his beloved parents had considered what on the past evening he had proposed, and if it accorded with their disposition to grant it. An answer was given in the affirmative; and Edward, taking down the family Bible, which had heretofore been chiefly used as an album in which to register births and burials, read from the sacred page; and then, with a freedom which frequent exercise had rendered familiar, and with a fervency which his full feelings gave energy to, he presented the evening sacrifice of the family to God. The former feelings of the parents were revived, their apostasy was mourned over, and departed from. Subsequently, Edward, after a course of preparation, entered the Christian ministry. The whole family became regular and devout worshippers of God; while the father, a few years afterwards, died in the assurance of faith, and without doubt is now employed in praising God for the means employed for his restoration, and surveys with ineffable delight the advantages which resulted to the whole family through the instrumentality of such A REVIVAL.

[Original.]

IT MAY BE.

BY RUTH.

BEFORE another tear its trace
 Upon these cheeks shall leave,
 I may be in that happy clime,
 Where souls have ceased to grieve.
 And e'er I breathe another strain
 Of poesy or of song,
 Perchance I'll mingle in the strains
 Of heaven's exultant throng.
 Perchance, e'er rolls around again
 The hour of evening rest,
 This weary head shall pillowed be
 Upon a Saviour's breast.
 It may be, may it not, my Lord,
 The next loved friend I see
 Will be some dear one gone before,
 To heaven and rest and Thee?
 It may be ere I quench my thirst
 From out an earthly well,
 From new wine I shall drink in heaven,
 It may be — who can tell?
 Oh, sweet yet solemn thought, that thou
 Mayst be so near me, Death!
 That 'tween me and the world of souls
 There may be just one breath.
 Oh! let the summons find me not
 Amidst unhallowed mirth,
 Nor drunk with fame, nor drunk with joys,
 Nor drunk with cares of earth.
 With wandering feet, or idle hands,
 Or earth-detracted heart,
 Oh may it find me not, nor cause
 With guilty fear to start.
 But let me in the narrow way
 A saintly pilgrim be;
 With meek, uplifted eyes, my God,
 Waiting the call from thee.

[Original.]

SECRET PRAYER.

BY B. O.

WE are taught by the Scriptures to engage in various *kinds* of prayer; namely, in audible prayer, mental prayer, and secret prayer, and these, of course, are to be employed respectively in various places, and under certain circumstances.

Prayer in itself, to be acceptable to God, must always have the same elements, — be of the same nature, come from the same place, and embody the same spirit. It must be devout, — must include sub-

mission, love, humility, confession, a forgiving temper, faith, and godly sincerity. These, as occasion requires, must go up to heaven from the heart of him who prays acceptably. These must ever reside, and be predominant in his soul, and always must that soul be profoundly sincere, and be mighty in faith when calling on the Father through the merits of the Son, in the voice of prayer and supplication. Anything short of these is but a mockery to God.

As noticed, secret prayer is taught us by the Holy Book, and enjoined upon us by the most positive requirements of that book.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Oh, what a blessed consolation to the Christian. How should his soul dwell with delight upon this passage of Scripture; — can he neglect to comply with it, and still have in his heart the love of God? Alas! a neglect of this duty fully indicates a barren soul. It shows too plainly that a beautiful communion with Heaven is almost cut off; for the vital Christian derives his chief pleasure and comfort from his secret converse with the smiling Father; nor would he be deprived of this duty and this privilege, this means of access to the throne, so long as his Christian vitality pervades him, by the substitution of any other means of grace, were it possible. But, thank Heaven, he *may* enjoy *this* and *every other* means of grace taught by the Bible.

For secret prayer, one leaves the bustle, confusion, and care of the great, strife-engendering world, and retires to his chamber, that secret and sacred spot from whence his prayers have ascended for months, perhaps years, and are recorded on the rolls of heaven, preserved in the archives of eternity against the Great Day. In that chamber he finds

himself alone with his God, — impressive thought! — and there he loses himself in his communings with the Invisible. His cares and troubles are presented, — his wants laid before the eye of his Father, — his soul-petitions breathed forth with an earnestness and agony of spirit, which must bring the blessing. Nothing of an extrinsic character is occurring around him to distract his mind, or to interrupt his converse; but weaknesses and frailties, temptations, all are alike opened up before Heaven. It is done with the confidence and simplicity of childhood, in the energy of true devotion, and God hears it.

Some of the most endeared and beautiful recollections of other days, are those of a kind mother, now in heaven, who would seek the secret chamber for prayer, and would teach us, too, how to say, in the sincerity of childhood, the evening and morning petition. And some of the loveliest scenes of earth are those connected with the child, who at eventide, clasps its innocent hands in secret prayer to its kind Parent, — the author of the universe. May we all ever keep the spirit of secret prayer!

[Original.]

PERSONAL ACQUAINTANCE WITH GOD.

BY E. L. E.

WE have talked — a few friends of us who have learned the love of Jesus — at different times, of our personal experience with God. Some of the precious thoughts that came spontaneously to the lips of those believers have been like this.

Said one, "I used to think when I had done wrong, or in my weakness or wilfulness forsaken God, that I must make the process of repentance as long and painful as possible; and it was only after long weeping and praying that I could believe myself forgiven. But now it is just like

a true-hearted child and a good father who perfectly understand each other; the little one has only to ask, to be sure of pardon. I say in my heart, 'Father, I am sorry,' and I feel at once an assurance of forgiveness. When anything tries me, when I miss what would be for my own comfort in this world, I think how all these good things will be found abundantly in that future state, which is but just beyond. What matter whether I read this book or learn that portion of human wisdom which so attracts me? *There* I shall have all I desire or need, and my being made wholly spiritual in all its forms and conditions, will be complete without these earthly accomplishments. And so I am happy, bearing my daily burdens, and waiting for the better day."

Another says, "I think I loved God before, but my heart was not at rest toward him. I had supposed, as the command to be complete in goodness was so explicit, there must be some latent power in me to keep the whole law. I never found it, and so went on from year to year with a restless sense of condemnation, — a feeling such as I might have toward a friend who attracted me, but whose spirit and my own never exactly came together. I was not acquainted with God. At the time I speak of I was in trial and perplexity, — just such a trouble as every one at some time knows. There was no human help, and perhaps for that very want I came more fully to my heavenly friend. I resolved to trust him to bring me out of the difficulty; or rather I trusted him from a *feeling of confidence*, — from a warming and yearning of my poor weak heart towards the infinite heart of God. It was not sudden. I know not why it might not have as well occurred at many other times; but I became restful and quiet. I laid all my little burdens at his feet, and went away without the care. Oh! what an infinite loveliness I had discovered in him! — a beauty that rested on all things he had touched. The world became almost glorious; the

trivial affairs of every-day life were dignified by the exaltation of my spirit, even when I did not think of them with any consideration at all. And yet I felt no rapture, — manifested no emotion. I simply felt that *I loved God*, — that there was a direct communication between his Spirit and my spirit, — and that sufficed me.

"After a time, when I had, perhaps, from earthly associations, lost something of this peculiar state, I began to fear that my want of emotion was a sort of indifference, — that my moral nature was sleeping. The truth of such an idea was soon tested. A little difficulty occurred between a very near friend and an acquaintance. Both were Christians, and both were at fault. One had been long remiss in a matter of honor, and the other, after long forbearance, had, in a fit of indignation, retaliated. Every interest of mine was of course that the friend — and the world might justify him — should be justified. But so quickened was my sense of heart-uprightness, so exacting had that sense become of perfect justice and faultless charity, that I suffered exquisite pain at the thought that those two great principles had been violated by real Christians. I could readily forgive, but I could not cover in my best friend a heart-wrong. Nothing would answer but honest repentance and mutual forgiveness. It was thus I learned that I had made acquaintance with God. Now my happiest moments are those when I forget self entirely and think only of God as he exists in himself, and of Jesus the great manifestation of God to man. It is a vast happiness — a blessedness, rather, even to *think* of such a Deity, such a Redeemer. It is joy enough for an eternity."

Another friend bears higher testimony to the acquaintance and friendship of God than I had dared to record. He had just returned from a long absence where errands of duty had called him. I shall never forget the solemn and beautiful eagerness with which he spoke my name, and

added, "*I believe in God! — yes, I have learned to believe in God!* You know what a worldly-wise, unspiritual creature I used to be, and how, after I was converted, I resisted my convictions of duty, and how, to get rid of preaching to the Ninevites, I took a long Jonah-voyage, until God brought me up where I couldn't get away. It was a hard process, but I find now that I have given up my own will, that I can perform terrible duties. You would hardly believe through what I have been sustained, and how I have the victory through our Lord Jesus Christ. Yes, — the victory over attachments, ambition, and pride. God has brought me safely through many strait places, been my helper and comforter in many bitter experiences. I have been in a strange city more than once without money to buy a supper or shelter for a night, and yet I never lacked: some unexpected providence supplied my wants, and often in doing so gave me opportunity to preach Christ to business men and wayfarers like myself. When in doubt as to a course of duty, I am fully given up to God, some indication of the right, will be surely given, and I often feel that my path is marked out with as much clearness as though a voice from heaven announced, 'This is the way, walk ye in it.'

"The great thing in all this is the giving up of one's own will to God. There must be no keeping back of opinion, or principle, or personality. We may be led where there is much sorrowing, but we will find also much rejoicing; and if we be poor, we will have those riches which are like possessing all things. This has been my experience, and do you wonder that I say emphatically, '*I believe in God!*'"

CONSCIENCE, or reflection, compared with the rest as they stand together in the nature of man, plainly bears upon it marks of authority over all the rest, and claims the absolute direction of them all to allow or forbid their gratification. — *Butler*.

[Selected.]

RESIGNATION.

"Weeping may endure for a night, but joy cometh in the morning." "God shall wipe away all tears." "Whom the Lord loveth, he chasteneth."

Brother, — Sister, — you who are suffering that which words cannot describe, — be of good cheer; clouds and tempests shall not beset thy path forever. The heavens are growing bright at the approach of earth's rightful King. Look up! He shall come to you "without sin unto salvation."

"HEART, be still;
In the darkness of thy woe,
Bow thee silently and low;
Come to thee whate'er God will,
Be thou still.

"Be thou still;
Vainly all thy words are spoken,
Till the word of God hath broken
Life's dark mysteries, good or ill,
Be thou still.

"Rest thou still;
'Tis thy Father's work of grace, —
Wait thou yet before his face, —
He thy sure deliverance will,
Keep thou still.

"Lord, my God,
By thy grace, oh! may I be
All submissive silently,
To the chastening of thy rod,
Lord, my God.

"Shepherd King!
From thy fulness grant to me,
Still, yet fearless, faith in thee,
Till from night the day shall spring,
Shepherd King!"

WHEREIN DOES SANCTIFICATION DIFFER FROM REGENERATION?

BY REV. C. D. PILLSBURY.

A DIRECT and concise answer to this question would be that it differs in *degree*, but not in *nature*. Both are internal purifying works, wrought by the Holy Spirit. Sanctification, however, in the judgment of the writer, commences where regeneration terminates, using the terms as generally used by inspiration. Regeneration is the removal of the internal effects of personal transgressions, or actual sins. Sanctification is the removal of the inherent taint of moral evil, or natural bias to

sin, consequent upon the fall of our first parents.

In the actual redemption of a soul from sin, several distinct works are wrought by God, to which specific terms are applied in the Scriptures. The better to understand the distinction given between regeneration and sanctification, let us glance at the several steps, and the scripture terms applied to them.

Actual transgressions produce a twofold effect. *First*, they incur the penalty of the divine law, which is an infliction of positive punishment. *Secondly*, they harden the heart, or, in other words, strengthen the propensity to sin. It may not be unreasonable to suppose that every violation of God's moral law adds to the growth and strength of the whole man of sin. An actual sinner, while unsaved, is both *guilty* and *condemned*.

Upon condition of real *faith* in Jesus Christ, the sinner is promised the remission of his sins. When this remission takes place, two things are done for the believer, or the twofold effect of transgressions is removed. *First*, the sinner is reprieved, or pardoned, so that he is no longer exposed to the infliction of merited, positive punishment. A criminal, really guilty of some crime, sentenced to prison for a term of years, if pardoned by the executive, escapes imprisonment, the penalty not being inflicted. But this act of pardoning does not affect the *guilt* of the criminal, nor remove the disposition or propensity to commit crime. He walks out, with the written reprieve in his hand, really the same guilty man and feeling the beatings of the same wicked heart. A sinner, simply pardoned, would be, in a legal sense, in a justified state, — that is, the law would have no penalty to inflict; but the real guilt of transgressions would still abide on the soul, and all their hardening effects would still remain in the heart.

But, *secondly*, God does for the penitent, believing sinner, what human authority and human power cannot do; and,

working in the heart, removes all the strength which actual transgressions have imparted to evil propensities, and all the burden of guilt which has accumulated upon the soul, by oft-repeated violations of the holy law. This internal work of the Holy Spirit, by which all the additional strength which actual sins have imparted to the natural propensity to evil, is removed, carrying with it all the guilt incurred by such transgressions, is the work of *regeneration*. He who has experienced this work has been born again, — is regenerated, — he has become as a little child, and has entered the kingdom of grace.

This theory harmonizes with experience. The heart which has been born again is possessed of quick, tender, childlike sensibilities, and a conscience as quick to appreciate the right, and to be grieved by any slight variation from the same, as the artless, guiltless, unsophisticated heart of the child. The regenerated *man* has become a *child* again.

Pardon and regeneration, though distinct works, are, probably, never separate in time. The necessity for both being the results of the same cause, — actual transgressions, — both are naturally promised upon the one and the same condition, — *faith* in the Lord Jesus Christ. There is no delay with God, in performing his work; and when the condition is met, on the part of man, the work of pardon and regeneration is instantly wrought.

That regeneration has to do with the effects of actual sins only, is indicated by the different degrees of guilt and sorrow experienced by the penitent; and the fact that the change from nature to grace is much more marked and striking in some cases than in others. Persons cannot be convicted of sins never committed; nor can guilt, beyond such sins, weigh down the soul. Who, familiar with religious revivals, and accustomed to watch the strugglings of penitents pressing their way to the Saviour's side, has not marked, as a general rule, a striking contrast between

the amiable youth and the aged, hard-hearted sinner? And are not the pangs of the repenting moral man, whose external life, so far as positive, outbreathing sins are concerned, has been exemplary, generally less severe than those of the notoriously wicked, who return to God? Do we expect the same marked change in the one case as in the other?

Also, in cases of wandering, the heart does not sink back to its original hardness and insensibility, at a single step, or by a single omission of duty. The downward course is progressive, and coldness, indifference, and stupidity creep over the heart by degrees, though, in consequence of increased light and superior knowledge, the wanderer distances God and heaven with fearful rapidity.

The difference between a regenerated adult and an infant consists principally, if not wholly, as I apprehend, in knowledge and experience. The adult has learned something of the evils of sin, and the goodness of God, and the power of grace, in bringing him back morally to the state of a child again. His heart naturally turns towards that God affectionately; and personal enjoyment and love to God prompt to obedience. He now fears sin, and strives to shun it; he loves righteousness, and cleaves to it.

If this view of regeneration is correct, the recent doctrine of the regeneration of infants in Christ is absurd, — there can be no work of regeneration, in this sense, to be wrought. Infants and justified believers are alike in a justified state; and, so long as they remain uncondemned, they are in possession of a title to heaven.

But the child very soon gives evidence of a natural bias to sin. Having no experience of the fearful consequences of sin, and having never experienced the special mercy of God in rescuing him from the grasp of spiritual death, and thereby drawing his heart to his Maker and Redeemer, he naturally follows the suggestions of the heart, and becomes a

practical sinner. The simply regenerated believer soon finds the same natural propensity, consequent upon original sin, springing up in his heart. But past experience in the evils of sin, and present attachment to God, stimulate to resist the wrong, and to cleave to the right. In resisting the internal promptings to evil, justified persons soon find themselves engaged in a fearful contest; and many, we regret to say, suffer themselves to be overcome, as numerous wrecks, along the coast to heaven, too plainly declare. Still, so long as the ground of justification is maintained, the title to heaven remains valid and sure.

A title to heaven, and a complete moral fitness for that state of holiness, are, however, two things. Infants and justified adults, though in possession of a title to heaven, must have the inherited moral taint taken away, before they can come into actual possession of their inheritance. The immutable goodness and justness of God secure this work to all who are without condemnation, when summoned from a state of probation.

The goodness and justice of God have, consequently, made provision for the removal of the inherited bias to sin. "The blood of his Son, Jesus Christ, cleanseth from all unrighteousness." This fact made known to the pardoned, entire holiness becomes an object of pursuit, enjoined by both privilege and duty. He who fails, anxiously and perseveringly, to seek it, becomes guilty of neglecting duty, and falls into condemnation. Sought with the whole heart, and with faith resting upon the altar of entire consecration, and grasping the promise of God and the blood of his Son with a resolution that "smiles at seeming impossibilities, and cries, It must be done," this deeper, internal work of taking out the native roots of depravity is accomplished by the same Holy Spirit of God. This taking out of the roots of depravity is the work of *sanctification*, and

the state consequent upon it is that of holiness.

Generally, as represented, the work of sanctification is sought and obtained subsequently to that of regeneration. This may not, however, be necessarily so. I think the Scriptures do not teach that sanctification can be sought only when in a justified state. It may be possible for a penitent, unpardoned person to look so deeply into his guilty soul as to be fully awakened to a sense of natural depravity; and his prayers and faith may grapple with personal transgressions and inherited depravity at the same time. Should this be the case, the soul could not rest, nor would it be likely to recognize the work of regeneration, with a deep, painful consciousness of the opposition of the heart itself to God. Faith may, and, doubtless, sometimes does carry the whole burden to the cross at once. And when this occurs, God, cutting his work short in righteousness, is faithful and just to pardon, renew, and sanctify with a single application of the all-healing "blood of the Lamb."

Racine, Wis., March 24, 1860.

[Original.]

SELF-DENIAL.

BY C. W.

HAD the Saviour of mankind made his advent into this world surrounded by the pomp and in the pride of an earthly potentate; had he promised to his followers unlimited indulgence in the carnal pleasures of this world; had he exacted no *self-denial*, no *cross-bearing*, no *humility* of his disciples; this would all well have accorded with the inclinations of the unrenewed heart, and, instead of a few poor "*fishermen*," we should have seen the *world* immediately gather around his standard. But no! this was not our Saviour's mission. He came in *meek* and *lowly* guise, and the religion he taught was one of *meekness*,

self-denial, and *holiness*. His mission was to seek and save the lost, — to save us from our sins. He laid down, for a time, the glory he had with the Father, "took the form of a servant," "became of no reputation," "a man of sorrows and acquainted with grief," "that we, through his poverty, might be made rich." And, now, having finished the work of redemption, led captivity captive, and ascended to the right hand of the Father, he still calls to us, as his witnesses, by his word, "to walk also even as he walked," meekly and humbly. "If any man will come after me, let him deny himself, take up his cross, and follow me." If, then, we would be true disciples of Him who was meek and lowly, we must deny ourselves. How many there are who practise little or no *real self-denial*, and yet presume to take upon themselves the sacred name of Christ! What is this self-denial? Of what does our holy religion call upon us to deny ourselves? Of that only which it is no sacrifice, which gives us no pain to surrender? Nay, what saith our divine *Exemplar*? "If thy *right hand* or *eye* offend thee, cast them from thee." Not only must all outward sin be renounced, but whatever is in its nature sinful, or can, in the least, retard our progress in the Christian race, even were it dear to us as a *right hand* or *eye*, must be dethroned. No idol, however good in itself, may come between God and our own souls. He that loveth *father* or *mother* more than me is not worthy of me." This is the self-denial taught by our Saviour and practised by his apostles; and nowhere in the holy word are we told that time, custom, or circumstances will render that right, which he, "with whom there is neither variableness nor shadow of turning" hath pronounced sinful. We may try to *excuse ourselves*; but *God's word* remains *unchanged*. "The willing and obedient shall eat the good of the land." "Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?" (Job xl. 8.) It is not sufficient

that the world commend our walk, or that we have been faithful in the observance of the outward duties of religion. What was the Saviour's reply to the rich young man who came to him, and, kneeling at his feet, desired to be instructed in the way of eternal life? "*One thing thou lackest.*" Jesus looked upon the young man tenderly, — he loved him. He knew that his moral character was untarnished. His daily walk was orderly and upright, and he was undoubtedly esteemed by others as a model of piety, yet he who *seeth not as man seeth*, knew that his heart was fixed upon his possessions. Our Lord required of him, as he does of us, that every idol be laid upon the altar. "Sell what thou hast," said he, "and give to the poor." Here was the trial of his faith and love to his Saviour. Will he deny himself? Will he part with his idol, or his God? Part with Christ, whispered Satan, if thou must sell *him*, but keep thy wealth. He went away sad and grieved, it is true, but hugging his darling idol closer to his breast. He will not part with this. How many *would-be Christians* there are at the present day, who, wrapped up in their robes of self-righteousness, are vainly expecting to merit eternal life by the "*good things which they do*," who, nevertheless, if tried to-day, would "sell their birthright for a mess of pottage," — would part with their *Master* for *thirty pieces of silver*! "Be not conformed to the world;" "love not the world;" "deny thyself;" and many other commands of the same import, are accounted by them as idle words. The Christian's whole life is one of *self-denial* and *cross-bearing*, and he who expects to reach heaven by any other path, will find his hopes vain. Vain will be all our prayers or protestations of love to God, if we obey not his voice, and follow where he leads! Fellow Christians, let us examine ourselves and see if *we* are living up to the standard of gospel *purity* and *self-denial*, and, if not, let us now seek out our *bosom idol*, and lay it, together with all we have

and are, a willing sacrifice upon the altar of consecration, believing that it is accepted through the merits of the Beloved. Then, and not till then, shall we be fully prepared through grace, to go forth without the camp, and hear his reproach joyfully, to take up our cross humbly, follow him faithfully, and glorify him in all we do. How have we followed him hitherto? *He went about doing good*, — we profess to be his followers. May it not be said of some of us, "What do ye more than others?" We do good to our friends, — we are anxious about their souls. Are we equally solicitous about the salvation of others? Do we go out into the "highways and hedges" to seek out the sick and sorrowing, the despised and degraded, — to pour into their wounded hearts the balm of love and kindness, and "point them to the Lamb of God, which taketh away the sin of the world?" The great mass of mankind are still unsaved. "The harvest truly is great." God grant that the number of efficient laborers may be greatly increased! Oh for a *holy church*, a "*peculiar people*," baptized with the Holy Ghost, to labor in this great field! If our hearts are thus prepared with the "anointing" from above, we shall be enabled to perform every known duty, regardless of the opprobrium which the world will cast upon us. We shall be as willing to follow our Leader to the rescue of *Mary Magdalene*, as into the sumptuous apartments of the *proud pharisee*, "having respect," not to the opinion of the world, or cold-hearted professors, "but to the recompense of reward," "esteeming the reproach of Christ greater riches than the treasures of Egypt" or the whole world.

[Original.]

"THOU SHALT LOVE THY
NEIGHBOR AS THYSELF."

BY Y. J.

IN no passage of holy writ have we a more valuable prescription for the comfort of society than in the above, which was

spoken by one who, of all beings, should know what was essential for man's well-being. The value of any scripture sentiment is not ascertained by the testimony of the mass, but from those who have searched those truths with the candle of experience. The testimony of all such has gone to prove that the above sentiment, if universally observed, and based upon truly Christian motive, would provide harmony for a world. Let the chain intimated in the above expression bind Adam's race, and that race become as one, bidding farewell to those distinctions which now divide it. The interests of one would be the interests of all. The sorrows of one would be the sorrows of all. And, while friend would weep with friend, joy would be reciprocated, and the shout of praise would no longer wing its way to heaven alone, but, as its echo reached the mind of others, it would be joined by a tide of thanksgiving. Oh, how would heaven be filled with earth's exultations, were this glorious unanimity binding nations and kindred together! There might still be distinction in color and clime, but no sea could then divide friendly feeling. Nor could difference in the sun's rays lessen the ardency of universal charity. The man under the tropical sun would reciprocate the same affection as that manifested by the inhabitant of a frigid zone.

All that is unpleasant and disagreeable in the family of earth may be banished by strict conformity to the above rule. And was not this the delightful picture that reflected from the distant future upon the Saviour's penetrating mind, — that lent ardor to this language when he uttered the above prescription?

We need not say that a strict observance of the above rule cannot be expected from a heart that does not love God, and consequently not changed by grace. The only source of this affection is a regenerated state of mind. There may, indeed, be a certain degree of natural benevo-

lence, which, springing from a kind disposition, would counteract the malevolent feelings of nature. But this is not, in reality, that principle embodied in the idea of loving our neighbor as ourselves. For, whereas natural benevolence *counteracts* evil passion, love for our neighbor, springing from a regenerated heart, *subdues* those passions; and that love would not be proportionate to the merits of that neighbor.

Firstly. This affection excludes all revenge which would impel us to exact punishment of one who has offended us. This does not deny the propriety of enforcing civil law by punishing its violator.

Secondly. It excludes all feelings of anger, beyond that degree of defence which is legitimate to a man who, being injured, should show his sense of the evil committed.

Thirdly. It excludes all stubbornness in forgiving our enemy. So criminal is this act, that Scripture implies that, acting thus, God will not forgive us.

Fourthly. It excludes all aggression which may be made upon the interests of others. We should do unto others as they would do unto us.

We might notice other opposing influences, (with which a rightly-guided moral nature has to contend,) that this love excludes. But perhaps the last noticed may embrace many unnoticed.

We must experience this love ere we can realize its advantages. It has its advantages, or it would not have been enjoined.

It gives us special interest in others; happiness growing out of their happiness; sympathy for them when in distress; compassion when they are injured; pleasing liberality in ministering to their wants; and, best of all, it gives us a special interest in the salvation of our neighbors.

Ah! here lies the secret of the inactivity of the Christian church. Were we to ask a large portion of God's servants why

their talents are not in use, to gain an honest expression, we should hear that their love for their neighbor was not strong enough to induce them to go a little out of the way to speak to them on the subject of religion.

Yes, many in whom the professor ought to have been interested, were he actuated by true love for his neighbor, have been allowed to live and die, and their duty to God comparatively unnoticed. Perhaps my reader feels that this want of burning love for his neighbor has kept him from leading him beneath the banner of the cross, and perhaps is ready to weep over that neglect. Well, *weeping will not do, dear friend. Go back to the root of defect. Thy heart needs more of the love of God. Go to him humbly, telling him all about it, and, getting low at the foot of the cross, let a wave of gospel full salvation roll over that discouraged soul; and thy love for thy neighbor will not be so cool. Thy zeal in his welfare will be burning, and thy words will burn.*

Get down, Christian, — get down before God, and ask him to fill thy heart with his love, so that thy love for thy neighbor may equal thy love for thyself. It will not then be such a cross to say, "Behold the Lamb of God, which taketh away the sin of the world!"

Recollect the phraseology, — "THOU SHALT love thy neighbor as thyself." Now, unless we attribute to God a species of trifling, we must admit that virtues recommended, as well as those enjoined by him, are necessary. Therefore, as this is a strict injunction, it indeed is incumbent on us to comply. Oh that God would fan up the fire of neighborly love, that the church might rise to a higher summit of influence!

Mount Brydges, C. W.

TRUTH is a good dog; but beware of barking too close to the heels of an error, lest you get your brains kicked out. — Coleridge.